

Brabantio goes home to his palace to die. Desdemona and Othello, without a thought for him, and deliriously happy in each other's love, prepare to embark for Cyprus. Iago, before joining them, lingers a few minutes on the stage, hoodwinking Roderigo, and making his fool his purse. We hear that into his unclean mind suspicions have found place of his wife Emilia and the Moor, although any creature less vile would have known the groundlessness of such fears when Othello desired him to let Emilia attend upon Desdemona.

Finally we listen as the arch-villain concocts the "poison" that shall madden Othello, and bring death to his own enemies—

"Cassio's a proper man; let me see now:
To get his place and to plume up my will
A double knavery—How, how?—Let me see:
After some time, to abuse Othello's ear
That he is too familiar with his wife.
He hath a person and a smooth dispose
To be suspected, framed to make women false.
The Moor is of a free and open nature,
That thinks men honest that but seem to be so,
And will as tenderly be led by the nose
As asses are.
I have't. It is engender'd. Hell and night
Must bring this monstrous birth to the world's light."

And the curtain falls on one of the most masterly first Acts ever written—indeed in our opinion the only first Act to compare with it, is that with which *Hamlet* opens. The scheme of the tragedy is set forth, we have a clear insight of the *dramatis personæ*, and await the working out of Iago's scheme of revenge, and Heaven's retribution. And it is worth noting here that in the coarse and bloody story by Giraldi Cinthio, on which Shakespeare founded his tragedy, there is no character corresponding to Brabantio. There the virtuous and beautiful heroine is the victim of blind fate. Shakespeare introduced Brabantio because he knew there is no such thing as blind fate, that death and sorrow are the wages of sin, and as we watch Iago concocting his horrible "poison," we find the ingredients are the credulous folly of Othello, the loose life of Cassio, the breach of trust by Emilia, and above all, the filial cruelty and lack of truth of Desdemona.

(To be continued.)

THE BISHOP OF RIPON ON THE OBJECT OF EXISTENCE.*

COMMENCING by referring to Boswell's question to Dr. Johnson, "What would you do if you were left alone in a tower with a baby?" the Bishop remarked that a great mistake, which prevailed in many people's minds in regard to the training of children, was an immense belief in the power of instinct. He believed in having instincts, but, like most other things, the possessed instinct wanted educating. A person might possess a very sincere, but at the same time a very unintelligent, affection.

There should be, added his Lordship, a college set up for the training of possible parents, for it was a very desirable thing that they should be prepared for the important duties which were going to be intrusted to their hands.

Mind and Body.

The child must be trained to become supreme in his own little kingdom of body and mind. At one time he used to believe that the mind should be so absolutely strong that it should be independent of anything that affected the body. That was very difficult philosophy to practise, and very difficult to believe. It was difficult to be good-tempered with a bilious headache. It was difficult to be perfectly happy and Mark-Tapleyish with a fiery dose of neuralgia. When the ass brayed the prophet was bound to listen if he were wise.

The parent should realise that the body and the mind were so closely connected that they inevitably affected each other, and the mother who fed her baby merely because it cried was setting up the first bonds of self-indulgence. Sensations, and the emotions they aroused, were the raw material out of which character was built.

When the child hurt itself, added the Bishop, there was the

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opportunity for teaching self-control, and when they had taught the child self-control they had laid down the keel upon which the vessel was to be built, the great line which dominated all the rest of the structure. If that was well laid nothing could go far wrong, and the self-control learned by the child in the little things of life would not desert the man when the big things came.

Then the child's will should be trained. Wilfulness was the absence of will, not its strength. It was stupid people who were obstinate, and the man who was open to argument and conviction was the man who had the strong will, though he was not obstinate, because he judged without prejudice or passion, and decided his action, not by his desires, but by his deliberate judgment of all the circumstances of the case.

Avoid Sentimentalism.

There is nothing so bad as being swayed by sentiment. Preserve your sentiment, but don't become sentimental. I hate everything that ends in "ism," because it means that something is out of proportion. You cry sentimentally over a romantic book, but is it a proper sentiment that weeps for fictitious sorrows and forgets the real sorrows of life?

I don't object to you weeping over "Little Dorrit," or "Dombey and Son," or "Bleak House," which is one of the most pitiful stories ever written; but I do object to you weeping over poor Jo, if you forget that there are hundreds of poor Joes in the world. Never check a generous impulse in a child, but direct it and develop a generous sentiment into an intelligent sympathy.

A Perverted Text.

Turning to the question of religion in the training of the child, the Bishop said "religion is the relationship of the soul of man to the God who made it." Parents should teach their children of the God who made them and of the love of God. There was nothing more terrible than to find a child afraid of God, and one of the most beautiful texts in the Bible, "Thou, God, seest me," was too often hung in the nursery to remind the child that in any of its little peccadilloes some one else saw

him, with the result that the first thought of God in the child's mind was one of fear, instead of love.

A child should be taught the inexorableness and inevitableness of the laws of God. "God never lets you off, though I may," should be the parent's teaching to the child. God's laws never alter, and those who break those laws, God, in His great love, allows to feel the weight of the law they have broken.

Self-control, said the Bishop, in conclusion, would enable the child to stem the tide of the world's troubles, and he should be taught that those things which are beyond his control are under the control of the love which encompasseth all things, and cares for all things.